।। ऋग्वेदसंहिता ।।

अथ प्रथमंसुक्तम् ।

ऋषिः-मधुच्छन्दा वैश्वामित्र ।। देवता-अग्निः ।। छन्दः-गायत्री ।।

Rig Veda – first sukta

The Rishi is Madhuchchhandas, the son of Viswamitra, The Devata is Agni, the meter is Gayatri.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ।।१।।

1. I glorify Agni, the high priest of the sacrifice, the divine, the ministrant, who presents the oblation (to the gods), and is the possessor of great wealth.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ।।२।।

2. May that Agni, who is to be celebrated by both ancient and modern sages, conduct the gods hither.

अग्निना रयिमश्नवत्पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ।।३।।

3. Through Agni the worshipper obtains that affluence which increases day by day, which is the source of fame, and the multiplier of mankind.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद्देवेषु गच्छति ।।४।।

4. Agni, the unobstructed sacrifice of which thou art, on every side, the protector, assuredly reaches the gods.

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ।।५।।

5. May Agni, the presenter of oblations, the attainer of knowledge, he who is true, renowned, and divine, come hither, with the gods.

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ।।६।।

6. Whatever good thou mayest, Agni, bestow upon the giver (of the oblation) that, verily, Angiras, shall revert to thee.

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ।।७।।

7. We approach thee, Agni, the reverential homage in our thoughts, daily, both morning and evening.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ।।८।।

8. Thee, the radiant, the protector of sacrifices, the constant illuminator of truth, increasing in thine own dwelling.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ।।९।।

9. Agni, be unto us easy of access; as is a father to his son: be ever present with us, for our good.

।। ऋग्वेदसंहिता ।।

अथ एक नवत्युत्तर शततमंसुक्तम् ।

ऋषिः--संवननः ।। देवता--अग्निः । २-४ संज्ञानम् ।।
छन्दः--१,२,४ अनुष्टुप् । ३ त्रिष्टुप् ।।

Rig Veda – last sukta

The Rishi is Samvana; Agni is the Devata of the first verse, the assembly (Samjnana) of the rest; the Chhandas of the third stanza is Trishtubh, of the rest Anushtubh.

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ।।१।।

1. Agni, showerer (of benefits), thou who art the lord, thou verily combinest with all creatures, thou art kindled upon the footmark of Ila, bring unto us riches.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ।।२।।

2. Go together, speak together, know your minds to be functioning together from a common source, in same manner as the impulses of creative intelligence, in the beginning, remain together united near the source.

समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः
समानेन वो हविषा जुहोमि ।।३।।

3. Integrated is the expression of knowledge, an assembly is significant in unity, united are their minds while full of desires. For you I make use of the integrated expression of knowledge.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ।।४।।

4. United be your purpose, harmonious be your feelings, collected be your mind, in the same way as all the various aspects of the universe exist in togetherness, wholeness.